בֶּן חוֹרִים

Filius Heröum,

THE SON OF NOBLES.

Set forth

IN A SERMON

PREACHED

At St *Mary's* in *Cambridge* before the University, on Thursday the 24th of *May*, 1660. being the day of Solemn Thanksgiving for the Deliverance and Settlement of our Nation.

By WILL. GODMAN B. D. Fellow of the King's Colledge in *Cambridge*.

Because the Lord hath loved his people, he hath made thee King over them. 2 *Chron*. 2. 11.

——Nusquam libertas gratior extat
Quàm sub Rege pio——

Ἀμφότερον Βασιλεῖ τ' ἀγαθῷ, κρατερῷ τ' αἰχμητῇ.

LONDON,
Printed by *J. Flesher*, for *W. Morden* Bookseller in *Cambridge*,
An. Dom. MDCLX.

To the READER.

WHEN I ſaw the happy fruits that have been of late produced by the Counſells of this juſt and glorious Parliament, and in particular by the great Prudence and Valour of the Noble and renowned Lord General, I looked up to heaven and gave praiſe to Almighty God, for that he had mercifully anſwered the prayers of all thoſe that were faithfull and peaceable in the Land. And being required by my Superiours here to diſcharge the duty of rendring publick and ſolemn thanks to God for this great bleſſing of our common Deliverance and Settlement, I willingly obeyed the authority, and chearfully embraced the occaſion of expreſſing my joyfull ſenſe of God's unſpeakable goodneſs in reſtoring his Sacred Majeſty with peace and honour. And herein I confeſs my forward Zeale and pregnant inclinations out-weighed the conſideration of mine own inſufficiency. For as I believe none could have undertaken this charge more chearfully, ſo I am very confident that many could have performed it far more worthily. My onely encouragement to enter upon it, when it was laid before me, was this, that I conſider'd it to be Opus non Ingenii, ſed Officii, *a work that requir'd more honeſty than wit, and needed rather the aſſiſtance of the heart than the influence of the brain. However, I ſhall deſire the Reader to accept what is here preſented to him, not for his ſake who hath taken the pains to compoſe it, but in regard of the Auditory wherein*

'twas ſpoken. Let all that is defective or culpable in it be charg'd on me alone: But if there be any thing in it that may attain the happineſs of any mans regard or approbation, as proceeding from a good and peaceable intention, and expreſsing the devout affection of a loyall heart; then I deſire it may be thought that I am not alone. For I know this place ſo well, that I can ſafely ſay, that many of us here deteſt what is paſt, love what is preſent, and hope well for the time to come; and that we have a great and unfeigned zeal for his Majeſtie's ſervice. As I knew this long before I expreſs'd my thoughts on that ſolemn Occaſion; ſo I have been ſince encourag'd and invited by ſeverall perſons of better judgement and reputation than ever I ſhall pretend to, to publiſh what was then delivered. And herein I have ſo little regard to my ſelf, that I am more afraid of the Readers cenſure than I can have reaſon to hope for his approbation. And I conceive that the beſt that can happen (which is yet beyond any merit of mine) will be but the fate of him in Horace,

——Laudatur ab his, culpatur ab illis.

But however this ſhall be entertain'd in the ſeverall judgments and opinions of men, I muſt profeſs my ſelf to have no other ambition, but what is common to all his Majeſties faithfull ſubjects; which is, to live ſecurely and happily under His moſt juſt and gracious government. And if I had any ſuit or controverſie with any man, I ſhould ſay as Mephiboſheth *did of* Ziba, Let him take all, for as much as my Lord the King is come again in peace into his own houſe, 2 *Sam.* 19.30. *I am ſo much in love with a private and obſcure life, that if I meet with any diſcouragement in publiſhing my*

name,

name, yet I can ſecure my ſelf from being endammaged or diſappointed thereby. For the worſt that can befall me will but make me retire to my own naturall inclination. Neither ſhould I have appear'd at this time, but that it was thought requiſite I ſhould give ſome teſtimony of the dutifull affection of my ſelf and others; that I ſhould endeavour to contribute ſomething to the univerſall joy, and help to blow up thoſe ſparks of Loyalty that have been ſo long cover'd and ſuppreſs'd by violence. Which as it hath been my grief a long time, ſo it is now my joy to ſee Religion and Loyalty kiſs each other. And I wiſh that none may ever hereafter preſume to put thoſe aſunder which God hath joyned together. *If I have given any aſsiſtance in the leaſt meaſure to the tying of this bleſſed knot, I ſhall think my ſelf abundantly happy.*

Upon theſe and other conſiderations I ſhall not much trouble my ſelf or the Reader with an Apology for my ſelf, as being but little ſolicitous what becomes of me in this attempt. Onely this I beſeech him to take notice of, that where I have expreſs'd any bitterneſs againſt the murtherers of his late Majeſty, as I was prompted thereto by my own paſsionate indignation, ſo I have a warrant for that invective from the juſtice of Parliament. For I have reflected onely on thoſe, upon whom they have publickly fix'd the mark of their juſt diſpleaſure and ſeverity. And I deſire that whatever I have ſaid may be ſo underſtood as that it may be coincident with their Decrees and Reſolutions. I bleſs God that there are ſo few offenders as 66; and I am glad to ſee that the ſhort liſt of their names admits no poſsibility of adding a third figure of the ſame kinde, to make up the number of the Beaſt. 666

As

As to the length of the Application in comparison of the whole, I have given some account in the body of the Discourse; to which I shall onely adde, that I see no reason that can oblige me to adhere rigidly to common rules and methods on an extraordinary occasion. And in generall I professe it my private opinion, that it were better Sermons had more of Application than sometimes they have.

And now to put an end to this preliminary trouble which I have given the Reader, and that this Introduction may be somewhat conformable to the following Discourse, I shall close it up with beseeching Almighty God to bless his Sacred Majesty with a long and happy reign over us; and when he shall have accomplish'd the daies of his mortality on earth, to crown him with everlasting joy and glory in that Kingdome which shall have no end. This is my devout, hearty and fervent prayer; to which I hope all those who shall vouchsafe to peruse this paper will say Amen.

King's Colledge *in* Cambridge,
June 5. 1660.

In בן חורים *Gulielmi Godmanni* Sodalis verè Regii carmen amicum ΦΙΛΟΒΑΣΙΛΕΩΣ.

Euge vel Augusto Princeps felicior ipso,
Trajano melior, succinit Anglus avans!
Quid, Romane, crepas quinquennia curta Neronis?
Secula sub CAROLO *nos meliora manent.*
Angligenûm Stator, Cœli spes, Gloria terræ,
Faustus amor populi, CAROLE, *longus amor.*
Celse locum Princeps Superûm tibi sede capesse
Seriùs, humani Deliciæ generis.
Magne Pater Patriæ, vereor nè maxima fama
Nomine majori buccina dissiliat.
O lasso succurre viro: præconia mirum
Si canat indignè Regia nudus homo?
Regius Orator solus Godmannus, *Apelles*
Dignus Alexandro, Cæsare dignus, agas.

GULIELMUS NAILOR
Caio-Gonvilensis.

To his worthy Friend Mr. WIL. GODMAN Batchelour in Divinitie.

SHall I be silent at my glorious KING's
Return, when every Bell his praises sings?
Shall the hard-hearted Musket shout for joy;
And I as dumb-strook, like a trembling Boy
Wax pale and mute? Shall Night her mourning Suit
Put off, and vapour in flame-colour'd Coat;

And I smother'd in melancholy Fume
Burn up my heart, and Loyaltie intomb?
No, Lazy Muse: I'll goad thee with my pen,
For I'm impatient of delayes; nor when
Thou sleep'st can I forbear to pinch, for thou
Do'st only seem to dream that our KING's now
Return'd and safe. Lift up thy leaden eye,
Spout out thy grief, and wash thy Lethargie:
So shalt thou cleanse thy self from fault, and see
Like a true *Eagle* dazling Majestie.
Then fix thine Eye, and tell me when thou'st done,
If ever *Crown* did circle such a one.
Doth not his Hair like *Sampson*'s guard his head,
And gather up in links and chains? Let dread
Fear then seize those that stand his opposite,
Least they be fetter'd in't and feel its weight:
Sometimes his Brows like to Mount *Gerizim* are,
Sometimes like *Ebal*. When a Smile sits there,
Blessings and Favours slide down his smooth Cheek,
And run upon the Subjects head and neck:
But when a Frown climbs up and pendant hangs
Out of its dark and hollow womb, the pangs
Of Death, some Thunderbolt may drop and bring.
Thus nature hath our Sovereign made A King,
Whose very looks command obedience,
And strike in us a deeper fear and sense
Then the keen *Ax* and *Fasces*. But forbear,
Fond Muse, into that sacred Breast to peer
Where Vertue shines that will o're-whelm thy sight.
Read o're this book, in its reflected light
Distinctly thou shalt see those glorious beams,
As the Sun's Image in the Crystall streams.

THEOPH. CLEAVER, *M. A.*
and Fellow of Kings Coll.

To his Majeſtie's loyall ſubject and my dearly-beloved Friend

Mr WILLIAM GODMAN B.D.
Fellow of King's Coll.

'TWas Monarchy made thee and me be one,
Loyalty has been our Religion;
Joynt haters of the Tyrant and his train,
And faithfull ſubjects to our Sovereign.

Divines are fellow-ſoldiers, though in field
They never take up target, ſword, or ſhield:
For whilſt that others fight with ſwords and ſpears,
The Churches weapons are her prayers and tears.

Theſe be the arms (dear Friend) which for our Prince
W'have taken up and brandiſh'd ever ſince
Falſe ſubjects and an Act of Parliament
Forc'd Him to live abroad in baniſhment.
Whilſt others for our King's Coronation,
And to reform a thing call'd Reformation
Have ſpilt their blood, loſt eſtates, lives and health;
(Strange that this ſhould be call'd a Cõmon-wealth!)
Then thou and I with many a ſigh and groan
Pray'd and believ'd Him to his Crown and Throne.
And ſtill we'l preach and pray, and print and ſing
Diſgrace to Rebells, glory to our King.

Dan. Nicols B. D.
Fellow of Queens Coll.

In Concionem quam per abſentiam non exaudivit.

Quò minùs adfuerim, mihi ſors id iniqua negavit.
Qua placuiſſe ſolent invida fata negant.
Fama ſed abſentem pertingit: Concio clara eſt
Qua per tot paſſus Mille canora fuit.
Fama ſed infelix, quia dimidiavit honorem,
Et tantùm in laudes primula verba dedit.
Tu tandem ſatagas, ut qua modò Roſtra dederunt
Auribus, hæc oculis prælà referre queant.
Segniùs irritant animos demiſſa per aures
Quàm quæ ſunt oculis obvia facta piis.
Dodonæa ſilent, vigeant oracula prompta
E Quercu nuper, Diva Maria, tuo;
Quæ ſi poſtremis fuerant dictata tyrannis,
In Lucem, at Flammas, ſingula miſſa forent.
Gratia ſed ſuperis, Eccleſia, Curia, Præſul,
Rege, viro, Domino, prævalet, ambit, ovat.
Jam precibus memorare queas ſine crimine Regem:
Antiquas poſſis tutus inire vias.
Olim crimen erat ſupremâ morte piandum.
Dent his de cauſis Dii mihi poſſe Mori.
Regis ad Augurium reſonant nunc corda piorum;
Officioſa ſimul Pulpita tota crepant.
Cætera qui neſcit, librum modò conſulat iſtum:
Ingenium ſpirat pagina quæque pium.

GUIL. LYNG
Caio-Gonvilenſis.

Ad

Ad virum Integerrimum, mihíque inter primos charum, G. GODMAN.

QUI vigor inſolitus mentem tibi concitat? Ecqua
Cœlitus illabens ſtimulat præcordia Suada?
Jam teneo; vires recreat Mens conſcia recti,
Innocui mores, pietas ſine fraude, ſerenus
Propoſitíque tenax animus. Tu fulmina vibres
Impavidus; ringant ſontes Tityíque Nepotes,
Quos mordax lacerat Nemeſis Furiæque minaces,
Queis ſcelus arriſit felix, virtúſque miſella
Audiit impietas: Hæc, hæc lethalis arundo.
At niveum ſine labe manet tibi pectus; apertum
Sapius inſpexi: Quoties ridere profani
Sæculi blanditias vidi? vel dona ferentes
Odiſti Danaos; *Pietatis larva venenum*
Obtegit, exclamas: Procul, oh procul eſte, Britanni,
Quò ruitis miſeri? viridi latet Anguis in herba.
Impia magnificis grandeſcat turba triumphis,
Ditati ſpoliis jactent ſibi Numina blanda
Sacrilegi, madidas oſtentent ſanguine veſtes;
Infelix CAROLUS ſuccumbat, Regia proles
Exulet; En quò fata trahunt retrahúntque ſequamur,
Clamitat incautum vulgus, Quis temnere divos
Audeat, aut ſceleris damnare innoxia fata?
Venales animæ! Generoſi Pectoris Heros
Idem ſemper erit: talis GODMANNUS *habendus,*
Quem non pelliciunt Zephyri *pontúſve ſerenus,*
Nec frangunt ſcelerum fluctus aut Monſtra profundi.
Indomitum Pectus! reboant jam Roſtra triumphis;
Victa placet tua cauſa Diis; Depreſſa reſurgit
Palma; virat jam ſacra Jovi Dodonia Quercus.
Turgentes expande ſinus, deprome dolorum
Infandas moles queis mens onerata gemiſcit.
Quid proſunt leſſus furtivi? Flumine pleno

Decurrant lachrymæ: nec rupta repagula ſuadent
Demulcere animos fletu non digna ferentes.
Manibus innocui C A R O L I *libate*, Britanni,
Imbre pio, cineréſque ſacros inſpergite rore,
Et tumulum facite, & tumulo ſuperaddite carmen,
Hic ſitus eſt CAROLUS ter Maximus: *Anglia, Iernæ,*
Scotia, quantillo latitant tria regna ſepulchro?
Relligio, Candor, Pietas, Eccleſia, Leges
In cineres verſæ torpent. Heu! plange, Viator.

At quorſum lachrymæ? Cur miſces læta querelis?
Martyris è buſto Laurus procera vireſcit,
Vertice vel ſummis inducens Montibus umbras:
Evulſo C A R O L O *Primo non deficit alter*
Aureus Angligenis: *tales concedite* Ramos,
Oh Superi, noſtris ſemper ſuccreſcere Sylvis.
Perge bonis avibus, Patriæ Gentíſque Togatæ
Gloria, grande decus, Magni Ciceronis *Alumne.*
Quantus in exiguo luces, GODMANNE! *Libellus*
Audiat hicce DEO ſummo CAROLÓque Secundo
Votivæ tabulæ: *ſubjungas*, Viva Parentis
Effigies; *nam te pingit, qui jure voceris*
Et Civis Probus & ſuavi Chryſoſtomus *ore.*
Ne metuas; *Navem pelago committe puſillam*;
Navigat incolumis: *CAROLUS tibi*, Cæſare *major*,
Omina læta dabit. Tanto Duce, Numine tanto
Auſpice, *videbis fremitus & murmura volgi.*

JO. FELTON
Col. *Gen.-Caii* S.

In

In elegantissimam pientissimámque concionem viri optimi, & mihi, suprà quam dici potest, charissimi, G. GODMAN.

QUO tandem igne calescis insolente?
Quo demum raperis furore? linguam
Quamnam suada tibi & diserta labra
Melle & nectare dulciore replet?
Quis vires melior Deus ministrat?
Quò nos attonitos trahis rapísque?
O quàm dulcè canis? quid hoc negotî?
Non inter reliquos magìs solebas
Elucere priùs, stupende Rhetor,
Quàm latus celebrans diem beatum:
Id quod nemo alius potest, vel ipsum
Te longè superas & antecedis.
Sed quorsum tamen ista miror? annon
Dudum novi animum pium & fideles
Sensus? tempora namque iniquiora,
Infaustósque dies, dies pudendos
Questi sæpe sumus; miserrimámque
Sortem flevimus, & graves ruinas
Collapsæ patriæ: quot execrati
Diris consilia impia, atque iniqua
Arma, immania fœdera & rebellûm
Vesanam rabiem, nefas triumphans
Et felix scelus, & nefanda vilis
CROMWELLI *putridissimaque Cauda*
Ausa? & quot lachrymis, dolore quanto,
Quo luctu attonito & stupore fata
Indignissima Martyris *beati,*
Ærumnásque malas, necémque iniquam
Mœsti planximus? & diem nefastum
Irati odimus, atque abominati
Infensè quoties summum, tenebræ

Fœda, perpetuaque noctis umbra
Ut Solem occulerent, ei imprecati?
Votis, omnibus, prece & frequente,
Et desiderio admodum fideli
Te nunquam summum exulem vocare
Obliti, CAROLE ô diu cupite!
Aſt olim tamen iſta muſſitare,
Aut ſaltem ambiguè loqui licebat
Solùm. Non etenim palàm dolere,
Nec lugere foràs, minúſque apertè
Quicquid mens pia ſuggerebat, aut quæ
Effari libuit, frequente coram
Confuſáque referre concione
Nobis fas erat: hoc enim negabant
Infames malè conſcii latrones.
Tandem liberiùs piæ receſſu
Mentis pandere, pectoríſque fidi
Clauſtra effringere cùm potes, ſinúſque
Integros aperire, fuſiúſque,
Quæ jamcunque placent, tuo arbitratu
Enarrare, palámque prædicare;
Spe quantâ erigimur repentè? quid non
De te polliciti ſumus? ſtupendum,
Celſum, & grande aliquid rogamus omnes.
Nec fruſtrà fuimus, ſpeíve falſi;
Quin tu vota licèt ſuperbiora
Magnis paſſibus anteceſſiſti,
Nedum encomia noſtra: conticeſcam.

J. BOULT C.G.C.S.

A *SERMON* PREACHED at S. *Mary's* in *Cambridge* before the Univerſity, on Thurſday the 24th of *May*, 1660. being the day of *ſolemn Thankſgiving* for the Deliverance and Settlement of our Nation.

ECCLES. 10. 17.

Bleſſed art thou, O Land, when thy King is the ſon of Nobles.

THat it may appear there is no prerogative of excellency but what may be joyned with Kingly power, we have heard of ſome that have been both Kings and Prieſts; *David* was both King and Prophet; and here we have *Solomon* his ſon that was both King and Preacher. Again, that it may be evident what a neer connexion there is between Loyalty and Religion, I have choſen this part of his Royall Sermon to be the ſubject of mine. For 'tis eaſily obſervable that moſt of this Chapter relates to the duty of Subjects and authority of Sovereigns: and it could not be that *Solomon*'s intereſt ſhould oblige him to expreſs ſo much both here and elſwhere concerning the power and advantages of Princes; for certainly he, as well as other Pen-men of holy Scripture,

2 Pet. 1. 21. pture, *spake as he was moved by the holy Ghost.* Now since those noble and worthy Patriots, whose authority we have reason to bless as well as to obey, have commanded us to render publick and solemn thanks this day to Almighty God for the settlement and deliverance of our Countrey; I thought I could not finde a Text more suitable to this joyfull occasion: for all our deliverance and establishment is comprehended in this, and all our joy and happiness is herein compleated, That we have a King, and not onely so, but likewise one who is the son of Nobles. For 'tis possible that an inferiour person may usurp a Crown; which if he doth, 'tis both his infamy and the Kingdomes misery. And that verse in the Greek Epigram may very well be applied to such a one,

Δεῦρ' ἀνάβηθι κάτω, καὶ γὰρ ἄνω καλέβης·

That the coming down from his usurped height is his rise, but the climbing up is his fall. This was it which Q. *Elizabeth* in her great prudence was carefull to prevent; for being importun'd on her death-bed by her Councell to declare her Successour, she thus expres's'd her self: I have said, *My throne is the throne of Kings; I will not that a vile person succeed me.* And when the Secretary asked her what she meant by those words; she answered, *I will that a King be my successour; and who but my neareſt kinsman, the King of* Scotland? Now therefore thanks be to God for this unspeakable benefit, that this Scripture is fulfilled in our ears, and in relation to our selves; that we can now again securely and solemnly apply this beatitude to our own Nation and Country, *Blessed art thou, O Land, when thy King is the son of Nobles.*

In

In which words there are these three particulars contained; First, a King; Secondly, his Character, The son of Nobles; and Thirdly, the blessedness that results from both. This last I shall involve in the Application; intending in the mean time to speak something in general to the two former. And to begin with the first, I shall not think it necessary to entertain your thoughts with any large discourse concerning KINGLY power: I shall only put you in mind, that the greatest part of mankind hath been in all times governed by Monarchs; and that Monarchy is the best and noblest form of Civil Government, as most resembling the Empire of the Divine Majesty; the most firm and durable, as being most at unity within it self; the most serviceable to the ends of Government, as containing the greatest and most effectual Authority. And I can but mention the admirable frame and temper of the English Monarchy; which is so beautified with all the ornaments and splendour of a Kingdome, that it withall includes all the advantages and conveniences that can be imagined in a free State: Wherein the Law hath exactly joyned and united the King's Prerogative, the Priviledge of Parliament, and the Liberty of the people: Where the Soveraign hath enough to maintain his Authority and Majesty, and the Subject hath sufficient for his encouragement, comfort, support and dignity; but not wherewithall to introduce distraction and confusion. For the people have a power by their Representatives to consent or dissent in the making of Laws; but when they are enacted, there is a Power over them that can command their obe-

dience. These particulars I have only pointed at; as not thinking it very suitable either to this occasion, or my profession to enlarge upon them. I shall rather desire you to consider what God himself hath declared concerning Regal Government, both in the Old Testament and the New; and then you may discern that there is nothing more clear, than that he approves of the power and authority of Kings; and nothing more certain, than that 'tis his will and pleasure they should be obeyed. When he brought his people out of *Ægypt*, he appointed *Moses* to be their Leader and Governour, who had the power of a King, though not the name and title; and yet the Scripture in one place gives him that also: *Moses* commanded us a law, even the inheritance of the congregation of *Jacob*; and he was King in *Jeshurun*, *Deut.* 33. 4, 5. After him succeeded *Joshua* in the same Authority: After his time *Israel* was governed by Judges, extraordinarily called and appointed by God, for the space of about three hundred years. During which time by reason of the often intervals of Government, much sin and many mischiefs grew up in that unsetled State. In the 17 of *Judges* we read of Idolatry set up by *Micah* and his mother; In the 18 of Violence and Rapine; In the 19 of Adultery and Murder committed in one act; In the two last Chapters, of a publick and insolent Defence of that wicked act, and the destruction of almost all the Tribe of *Benjamin*. And the Holy Ghost thus expresses the reason of all this, *In those days there was no King in Israel, but every man did that which was right in his own eyes*; but that which

Jud. 17. 6. 18. 1. 19. 1. 21. 25.

was

was neither right in it ſelf, nor in the ſight of God. I ſhall leave you to judge how much of this may be applyed to our *Iſrael*, ſince we have been deſtitute of the preſence and authority of a KING. After that time, although God was diſpleaſed with the peoples importunity in requiring a KING, yet it clearly appears he had deſigned that government for them. For having rejected *Saul*, he gives this teſtimony of *David*, *I have found* David *my ſervant, with my holy oil have I anointed him.* Pſal.89.20. And elſewhere promiſes to eſtabliſh his Throne, and to confirm it to his poſterity. Again, he had promiſed by the mouth of *Jacob*, Gen.49. *That the Scepter ſhould not depart from* Judah. And before his time, he had ſaid to *Abraham*, *Kings ſhall come out of thee*, Gen. 17.6. Laſtly, *Moſes* had long before *Saul*'s time drawn up the KING's Charter, as you may ſee *Deut.*17.14. and ſo onward.

Next to this I ſhall reminde you of ſome few of the many clear expreſſions of Scripture that concern this matter. If you will ſearch out the foundation of this power, you may finde it *Prov.* 8.15. *By me Kings reign, and Princes decree juſtice.* Would you have the duty it ſelf? Take it in theſe words, *Prov.*24.21. *My ſon, fear thou the Lord and the King, and meddle not with them that are given to change.* Doe you enquire into the danger of diſobedience? 'Tis thus repreſented, *Eccles* 8.2,3,4. *I counſel thee to keep the King's commandment, and that in regard of the oath of God. Be not haſty to goe out of his ſight: ſtand not in an evil thing, for he doth whatſoever pleaſeth him. Where the word of a King is there is power: and who may ſay unto him, What doſt thou?*

Beſide theſe Doctrinal expreſſions, the Scripture affords us ſeveral examples of reverence and obedience among God's own people. The firſt ſhall be that of *Bathſheba*, whoſe vertue and piety there is little reaſon to queſtion, ſince no crime of hers is recorded, but what is more expreſly charged upon *David* himſelf; *She bowed with her face to the earth, and did reverence to the King, and ſaid, Let my Lord King David live for ever*, 1 *Kings* 1.31. In like manner did *Nathan* the Prophet (who certainly was no flatterer) *when he was come in before the King, he bowed himſelf before the King with his face to the ground*, 1 *Kings* 1.23. The like did *Araunah*, 2 *Sam.*24.20. But eſpecially *David*'s reverence to *Saul* is remarkable; though God had rejected *Saul*, and appointed *David* to be his ſucceſſour. When he had him in his power who ſought his life, yet he ſlew him not, but onely cut off the skirt of his Robe: And yet afterwards *his heart ſmote him, becauſe he had cut off* Saul's *skirt. And he ſaid unto his men, The Lord forbid that I ſhould doe this thing unto my maſter the Lord's anointed, to ſtretch forth mine hand againſt him, ſeeing he is the anointed of the Lord*, 1 *Sam.* 24.5,6. After theſe I ſhall produce but one Example more, and that's equivalent to many, being of a great multitude. 'Tis in 1 *Chron.*29.20. *And all the congregation bowed down their heads, and worſhipped the Lord and the King.* In the New Teſtament, we know to whom that of S. *Paul* referres, *Let every ſoul be ſubject to the higher powers*, &c. The Romans were then the miſerable ſubjects of the worſt of men as well as of Princes; which is enough to cut off all pretence of reſiſtance for ever. But S. *Peter* more expreſly

preſly deſcribes the perſons of thoſe in authority; *Submit your ſelves to every ordinance of man for the Lord's ſake, whether it be to the King as ſupreme, or unto Governours as unto thoſe that are ſent by him.* And again, *Fear God, honour the King.* Let this be ſufficient to ſhew that *Kingly* power is ordained of God, & that it is appointed for the good of thoſe that are ſubject to it. And therefore we are obliged, as we regard both our duty and our happineſs, to render obedience to it; and ſo farre to eſteem it the bleſſing of God, as to magnify it and preferre it before other forms of Government, as moſt reſembling divine power, and carrying the moſt lively impreſs of divine approbation; as being that which God recommended to his own people, and to which they willingly ſubmitted when they were in a ſetled and moſt flouriſhing eſtate; under which our anceſtours have lived happily for many Ages, and by which our *Iſrael* hath been always governed ever ſince it was a Nation. Whence we may confidently conclude, that what by the appointment of God is ſacred and venerable, hath the aſſurance of his bleſſing. And thus much of the firſt.

But this is not all that is required to make a Land bleſſed, The King whom *Solomon* here deſcribes, muſt be the ſon of Nobles. 'Tis in the Hebrew בֶּן־חוֹרִים the ſon of White ones, or, as ſome alluding to the word tranſlate it, *Filius Herōum*, the ſon of *Heroes*. Now that whiteneſs was the ornament of Kings and Princes in the Eaſt, and that 'tis uſed in Scripture as an embleme of candour and innocence, of honour and dignity, I could eaſily demonſtrate; but

that I haſten to what is more material. We know that the Kingdomes of *Iſrael* and *Judah* were hereditary, but when God provoked by their ſins interrupted the ſucceſſion. And it was a part of that ſad calamity that befell the *Jews* in the *Babyloniſh* Captivity, and which the Prophet *Jeremy* bitterly lamented, That *Servants ruled over them, and there was none that delivered them out of their hand*, Lam. 5.8. As alſo 'twas a part of that judgment which *Eſay* had before denounced againſt them, *That the child ſhould behave himſelf proudly againſt the ancient, and the baſe againſt the Honourable*, Iſa.3.5. This is a calamity ſo much the greater, becauſe it includes reproach and diſhonour. 'Tis an unnatural ſubordination that the Honourable ſhould be ſubject to the baſe, and the ſervant command the Maſter. 'Tis an evil which our Royal Preacher takes ſpecial notice of in the former part of this Chapter; *Folly is ſet in great dignity, and the rich ſit in low place. I have ſeen ſervants upon horſes, and Princes walking as ſervants upon the Earth.* Which is a ſad ſymptome of a diſordered State; more reſembling a confuſed chaos, than the well-built frame of a regular and orderly Government. For the Juſtice of State being of an higher nature muſt not ſtoop to a conformity with the Vulgar rule, and method of the balance; that the lighter ſhould be lifted up, and thoſe of more weight ſhould be unworthily depreſt.

Eccl.10.6,7.

I confeſs there is a difference between the Nobility of Deſcent, and that of Vertue; but I am not willing to ſeparate thoſe things which in nature and reaſon ſhould be always joyned together. And I could wiſh that

that no degeneracy had ever made a divorce between them. But this I'le say, when they are both united, then results that *Nescio quid praclarum*, a most exquisite and accomplish'd perfection; or, to use *Solomon*'s expression, *'Tis like apples of gold in pictures of silver.* Prov. 25. 11. For, to say truth, Nobility of race hath but little beauty and lustre of its own, but what it borrows from the other; and then 'tis Ἀστὴρ ἀείζηλος, ἀλαμπὲς ἀνδρὶ φίλῳ, *Pindar.* it puts on the brightness of a Star, and clothes them with honour that possess it, when 'tis adorned with the resplendency of vertue. And again, as it receives from it lustre and beauty, so it reflects back upon it constancy and perpetuity, which begets a kind of veneration. We usually admire a stately fabrick for its order, beauty, and concinnity; but we account it in a manner venerable if it hath lasted many ages, and hath strength enough to withstand the injuries of time. Thus we preferre an ancient and perpetual River, both for delight and usefulness, before the more swelling and impetuous torrent of a Land-floud, which cannot long endure, as having no Spring-head from whence to receive supplies. Thus we account a Star that is perpetually and eternally placed in heaven, more glorious than a blazing Comet, that is onely the object of present wonder, and, as 'tis vulgarly supposed, a presage of future Calamities.

Now that Nobility is an excellent qualification of a supreme Governour, beside what hath been said, may appear by these three particulars;

1. Because it addes honour and veneration both to their persons and authority; and sets them farre above the contempt of those that are subject to their government. For although government subsists by justice,

juſtice, as its chief ſupport and its main deſign; yet as to the more effectual improvement of authority, it depends much on fame and reputation. And it holds as well in Political obedience as in domeſtick ſervitude, *Dignitate domini minùs turpis eſt conditio ſervi.* Men commonly think that thoſe who are noble are born to command; and they will readily ſubmit to ſuch, when they will riſe up in indignation againſt the imperiouſneſs of their equals.

2. *Nobility* is a ſpurre to vertue, a great incitement to worthy and noble actions. For as we all derive our firſt inclinations to good or evil from the imitation of others; ſo domeſtick examples being ſweetned by all the endearments of a tender love and care, and a natural propinquity, have the moſt quick and lively impreſſions. Beſide that, publick expectation addes incouragement, and enforces the duty with a ſtronger obligation; and the fear of a greater blot, and a fouler ſtain of diſhonour deterres them from being degenerate. For there can be no greater incitement to worthy and noble performances, than to conſider, as *Pliny* hath it, *Quibus imaginibus oneretur, quæ & quanta nomina ſuſtineat.* That they are bound to make good what their anceſtors have done; and to keep alive thoſe ſparks of honour which their vertue hath kindled: That 'tis as much their duty to claim their vertuous inclinations by right of inheritance, as 'tis their happineſs to derive honour and reputation from them. And then the benefit of nature will be turned into their own due praiſe: whereas otherwiſe they cut off the intail from themſelves, and have no right to that which they will not tranſcribe and imitate.

Again,

Again, Nature hath placed them on a rising ground, and given them those advantages whereby they may easily attain to the highest improvements of vertue and goodness. They have a stock wherewith to begin; and *Facile est inventis addere*, 'tis more easie to perfect what is already begun, than to lay a foundation of great attainments. Hence it is that *Aristotle* says, Noblemen are more desirous of honour then others. Πάντες γὰρ ὅταν ὑπάρχῃ τι, πρὸς τοῦτο σπεύδειν εἰώθασιν· Because all men are wont to adde to what they already possess. 'Tis most natural for men to look unto the rock whence they are hewen, and to the pit whence they are digged. And therefore they who are of a lower original cannot so easily exalt their thoughts (unless excited by some extraordinary power) above that station wherein nature hath placed them: As water can ascend no higher than from whence it descends. They may look upon higher and nobler atchievements as objects of wonder, but not as incouragements of their imitation. They may gaze upon those Starres, but they have no contrivance whereby to approach their station. Their condition and capacity is as the son of *Sirach* describes it, *Ecclesiasticus* 38.33. They shall not be sought for in publick counsel, nor sit high in the congregation: they shall not sit in the Judges seat, nor understand the sentence of judgement: they cannot declare justice and judgment; and they shall not be found where Parables are spoken.

3. *Nobility* as it includes hereditary right, puts the government out of dispute; tis the most probable way and means to prevent all that unhappy strife,

ambition and envy, all the dangerous consequences of contentions and emulations that are most likely to befall elective Kingdomes. It cuts off those mischiefs that commonly happen in the intervals of Government. 'Tis necessary that such a great and important affair should be transacted by something that is clear, manifest and beyond dispute. The excess of merit is uncertain, the effects of violence are dangerous and dreadful, as we have found by woful experience: and I hope that now our eyes are open to discover that the consent of the people may be fallaciously and fraudulently pretended, or perfidiously and impudently challenged, when 'twas never given. Therefore let the judgement of nature carry it, which is clear and determinate, and seems to be the judgement of God himself. Though here in our own case we have the voice of the people too, declared in a most eminent and evident manner; and this is commonly said to be the voice of God. For 'tis he that puts one in subjection, and exalts another; that fixeth an especial mark of respect and veneration upon Nobility. 'Tis the prerogative Royal of the King of Heaven to be the fountain of honour, to give order as well as being to his creatures, and to dispose of, as seems best unto himself, all the services both of Men and Angels. When he hath herein declared his will and pleasure, what remains for us to doe, but to honour those whom he hath honoured? 'Tis our duty not to fight against him, by setting up those on high whom he hath placed in a lower sphere, and depressing those whom he hath exalted. And 'tis wisedome not to venture the danger of such an improvident change. For, to what

purpose

purpoſe ſhould *Jotham*'s bramble be promoted over the trees, unleſs that fire ſhould come out of it and devour the Cedars of *Lebanon*? And if the thiſtle pretends to an equality with the Cedar, what is like to be the event, but that the wild beaſt that paſſeth by ſhould tread it down? Therefore it can never be well, but when the Government is on his ſhoulder whoſe right it is. Jud. 9. 15. 2 Kings 14.

I ſhould have diſcourſed more at large on theſe particulars: But I conſider that Application, coming neerer to mens affections, works more effectually and powerfully on them than a looſe and general diſcourſe. And therefore having much to ſay, and not willing to be tedious, I will no longer withhold my ſelf from looking toward that illuſtrious mercy which this day celebrates, for which we bleſs and praiſe the infinite and eternal Goodneſs.

I doubt not but ye all know that this Kingdome flouriſh'd in peace, plenty and proſperity for many years before the beginning of theſe late unhappy troubles. The ſource and original whereof I ſhall not curiouſly ſearch into; as wiſhing rather that it may be buried in the grave of eternal oblivion. But this we may with truth and charity ſay, That we have felt the indignation of God, becauſe we have ſinned againſt him. He prevented us with his loving-kindneſs, he compaſs'd us with bleſſings on every ſide, he heap'd his benefits upon us. *What could he have done more for his vineyard, that he did not in it?* But *Jeſurun* waxed fat and kicked; when we had eaten and were full, then we forgat the Lord that had done ſo great things for us, and we lightly eſteemed the rock of our ſalva- Iſa. 5. 4.

tion. What wonder is it then, that our greater rebellion against God was justly punish'd with first an eclipse and diminution, and at last with the most deplorable loss of a just, pious and merciful SOVERAIGN? There were some that cried out, *We will not have this man to reign over us.* They were too stout and obstinate to submit to a lamb-like innocence and meekness; and so we were delivered up, not so much to be governed, as destroyed by foxes, wolves and tigres. There is no doubt but sin hath brought upon us all those evils that we have suffered; all our changes of Government, and all those destructive consequences that have attended such vain and ambitious contrivances; all that violence and rapine whereby this Kingdome is almost exhausted; all that sacrilege whereby our Churches have been ruined and our Clergy discouraged; all those odious cheats and impostures, by which this poor afflicted Nation hath been most wretchedly deceived.

Time was, when we were the envy, but of late we have been the scorn and reproach, of all the Nations that are round about us.

'Tis easy to conjecture from whence have proceeded all those varieties of government that have been, I cannot say whether more perniciously or ridiculously, attempted (for there was as much of the Comedy in the impertinent contrivance, as of the Tragedy in the sad effects;) all that inconstancy and uncertainty that hath of late exercised these weather-beaten Kingdomes. Prov. 28. 2. *For the transgression of a land,* saith *Solomon, many are the Princes thereof.* But there's comfort in the words that follow, *But by a man of understanding*

and

and knowledge the ſtate thereof ſhall be prolonged. Our State hath as much need of a wiſe and excellent *Prince* as once that of *Rome* had, when it had been ſorely ſhaken with the miſeries and diſtractions of civil Warres. 'Twas then the onely ſafety of that Empire to be devolved upon *Auguſtus Cæſar, Qui ſapientiâ ſuâ atque ſolertiâ perculſum undique & perturbatum ordinavit imperii corpus: quod ità haud dubiè nunquam coire & conſentire potuiſſet, niſi unius præſidis nutu, quaſi animâ & mente, regeretur.* Flor. lib. 4.

I hope by this time we have learnt the ſame wiſedome, to know from whence we may expect our ſafety and happineſs. We have tried long enough what it is to be ruled with a rod of iron in the hands of our inſulting and mercileſs fellow-Subjects. If the ſenſe of that ſhame and reproach, that vexation and miſery doth not yet awaken us, we muſt be concluded to be poſſeſs'd with a more than Lethargick ſtupidity.

But we have great reaſon on the contrary to believe that now all men diſcern how ſafe, how neceſſary, how honourable it is for them to commit themſelves to the Government of a moſt excellent and indulgent *Prince*, whom God and Nature have deſign'd to be the Father of his Country. I hope that now thoſe happy times are come which his late Majeſty foretold, wherein the Subjects of theſe Nations have learnt by their miſeries, *That Religion to their God, and Loyalty to their King, cannot be parted without both their ſin and their infelicity.* If we have any ſenſe of our long-continued calamities, we muſt needs confeſs that God hath bleſſed our Land, ſince he hath laid help upon one that is mighty, ſince he hath exalted the ſon of Nobles; for Eik. Bas. ch. 27.

Sam. 18. 3. ſuch is our moſt gracious SOVERAIGN LORD, *who is worth ten thouſand of us.*

To make this evident, I ſhall not think my ſelf obliged to enumerate all his noble and Royal Progenitours; or to declare how he is related to many of the greateſt and nobleſt Families of Chriſtendome in Forain parts; or how he is deſcended both from the *Norman* and *Saxon* Kings for above eight hundred years. Neither ſhall I endeavour to make out what *Verſtegan* a late Antiquary ſays of K. JAMES, his Majeſties Grandfather of happy memory, that he was of the bloud-Royal of all thoſe four Nations that were ſubject to his Scepter. If all this and much more that might be ſaid were at large diſcourſed, it might appear that his Majeſty is a Prince as highly and nobly born, as any that reigns in the Chriſtian world.

But to come nearer to the purpoſe, I ſhall confine what I have to ſay on this point, to his immediate deſcent from his Royal Father, our late moſt gracious Soveraign Lord K. CHARLES of ever-bleſſed and moſt glorious memory. We need not go farther nor inquire into the Vertues of his more remote Progenitours: 'tis a great and high degree of Nobility to deſcend from him who was the glory of KINGS, the mirrour of PRINCES, and the honour of MARTYRS; but the everlaſting ſhame of thoſe traitours and parricides that conſpired his death. *This is he* (to uſe his own unimitable expreſſions) *whom God thought fit to honour, not only with the Scepter and Government of three flouriſhing Kingdomes, but alſo with the ſuffering many indignities and an untimely death for them;*

Eik. Bas. p. 27.

them; while he ſtudied to preſerve the rights of the Church, the power of the Laws, the honour of his Crown, the priviledge of Parliaments, the liberty of his people, and his own conſcience, which was dearer to him than a thouſand Kingdomes. His conceſſions to his laſt Parliament ſhew that he had a large heart to do good; and I wiſh he had never had an occaſion to demonſtrate his invincible patience and conſtancy in ſuffering evil. But though his name may be among the unfortunate, yet withall it will ever remain in the Catalogue of moſt vertuous, PRINCES. The good he did, and more that he intended, is enough to clear up the darkeſt of his afflictions, and to ſcatter the Cloud of his undeſerved misfortunes. He was ſo eminently good and juſt, that I wiſh all the Kings and Princes of the world were altogether ſuch as he was, *except thoſe bonds*; except the heavy preſ- Acts 26.29.
ſure of his unmerited ſufferings. Not that I think 'tis unworthy of a Prince to be conformable to the Captain of our Salvation, *who was made perfect* Heb.2.10.
through ſufferings; but becauſe whenever this happens it muſt needs redound to the miſery of his ſubjects: As when the Sun is eclipſed, 'tis not he, but the earth, that ſuffers a diminution of light.

It may be you may wonder that I lay before you at this time an object of grief; and you may think that a diſcourſe that ſounds like a Funeral Sermon, will ſtain the joy of this day's ſolemnity. But I deſire you to conſider, that 'tis no ſmall part of our joy, that we can now ſecurely mourn and expreſs our grief for the untimely death of that incomparable Prince. I doubt not but many of you have long

ſince

ſince mourned in ſecret; but we never durſt before expreſs a publick and ſolemn lamentation. You know that the Tyranny of our oppreſſours hath been ſuch, that our ſighs were made our crimes; and if we were ſeen to weep for our infinitely-injur'd SOVERAIGN, we were in danger to weep for him over again with tears of bloud. 'Twas bad enough that ſome of them had the hypocritical art of counterfeiting tears; but to puniſh tears, eſpecially upon ſuch a ſad occaſion, was a more than inhumane cruelty. * But thanks be unto God that we can now lament; that we can ſecurely open the floud-gates of our eyes; that we can take our fill of that juſt and Loyal ſorrow, from which through violence and oppreſſion we have been ſo long reſtrained.

Ovid. *Expletur lachrymis egeritúrque dolor.*

Methinks there is ſomething of ſorrow within us which muſt be vented before we can make room for an intire and unmixed joy. At leaſt our joy cannot be innocent, till we have mourned for him. And then 'twill be ſomewhat pleaſing (as the Lord *Verulam* obſerves in needle-works and embroideries) to have a lively work on a ſad and ſolemn ground. Neither will our joy be only more compleat, but our Loyalty alſo more entire, if we begin our duty and allegiance to his Majeſty from our publick deteſtation of that moſt execrable parricide. And herein the Honourable *Houſe of Commons* hath ſet before us a worthy example, in their excellent Letter to his Majeſty. And indeed unleſs we follow them herein, we do in vain pretend our ſelves to be Loy-

all

all & faithful ſubjects. Therefore, finding in Scripture the example of *Job* curſing his birth-day, my juſt indignation prompts me to make uſe of thoſe ſignificant and vehement expreſſions againſt that day that put a period to the precious life of our late moſt gracious KING. *Let that day be darkneſs; let not God regard it from above, neither let the light ſhine upon it. Let darkneſs and the ſhadow of death ſtain it, let a cloud dwell upon it, let the blackneſs of the day terrifie it. Let it not be joyned unto the days of the year, neither let it come into the number of the moneths. Let it be ſolitary, and let no joyful voice come therein for ever. Let them curſe it that curſe the day, who are ready to raiſe up their mourning. Let the ſtars of the twilight thereof be dark, let it look for light, but have none, neither let it ſee the dawning of the day.* Becauſe it deprived us of the beſt of men and moſt excellent of Princes: Becauſe it ſhined upon the counſels of the wicked; but it *quenched the light of* Iſrael, it extinguiſh'd the glory of Great *Britain:* Becauſe it countenanced the moſt horrid, barbarous, execrable murder, excepting only that of the moſt Holy Jeſus, that ever was committed under the Sun. Then might you have ſeen ſin and wickedneſs ride in triumph; when Piety and Loyalty, Law and Liberty were forced to mourn in ſecret, and to hide themſelves from the fury of the oppreſſour. *Then did the Crown fall from our heads: wo unto us that we had ſinned. The breath of our noſtrils, the Anointed of the Lord was taken in their pits; of whom we ſaid, Under his ſhadow we ſhall live. Then was judgement turned into gall, and the fruit of righteouſneſs into hemlock.*

Job.3.4, 5, 6, 7, 8, 9.

2 Sam.21.17.

Lam.5.16.

Lam.4.20.

Amos 6.12.

a. 59.14. *Then was judgement turned away backward, and justice stood afar off: for truth fell down in the streets, and*
Amos 8.9. *equity could not enter. Then did the Sun go down at noon-day,* and the whole Land was over-spread with a black and dismall cloud of horrour and amazement.

If there be any here among you that have not yet bewail'd that execrable fact; I hope that now their hearts are not so hard, nor their heads so dry, but that they have some few tears to drop upon the Herse of injur'd and abus'd Majesty. If you tell me 'twas too long ago since 'twas done; I can give you an example out of Scripture that will silence that objection. 'Tis in the 2d of *Chron.* 35.25. *And all* Judah *and* Jerusalem *mourned for* Josiah. *And* Jeremiah *lamented for* Josiah; *and all the singing men and singing women spake of* Josiah *in their lamentations* to this day, *and made it an* Ordinance *in* Israel; *and behold they are written in the* Lamentations. That good King did indeed come to an untimely death; but there is this alleviating circumstance in it, that he fell not by the malice of his subjects, but by the power of his forein enemies. But how did our good *Josiah* fall? I cannot express it but with his own prophetick words, *He dyed a* KING, *by the hands of his*
*Bis. Bas. c.28. *own subjects, a violent and barbarous death, in the strength of his years, in the midst of his Kingdomes,* (nay, in that very place where he was wont to appear in the greatest splendour of Majesty and Honour) *his friends and loving subjects being helpless spectatours, his enemies insolent revilers and triumphers over him, living, dying, and dead: who, that they might be more solemnly cruel, added (as those did who crucifi'd Christ)*

Christ) the mockery of Justice to the cruelty of Malice. Mark how every word carries an Emphasis of grief, and every syllable is accented with unexpressible sorrow.

I believe there are none here who are guilty of that Sacred bloud; but give me leave to speak to them as if they were present.

Do ye deal thus, ye most ungrateful wretches, do ye deal thus with your most gracious and merciful Soveraign? who had been able to have trodden you down to the grave, and to have hid you in the dust together, before you could have laid that load of afflictions upon him. Are these your returns of obedience and gratitude to him for all his care and protection over you? whom you were bound by all the Laws both of God and man to preserve to the uttermost of your power. Is this the way to make him a great and glorious KING? 'Tis true, you that took away his precious life have made him such; but no thanks to your malice, but to his own divine and incomparable vertues. Do ye know, do ye consider, do ye understand what you have done? Whom have you reproached and reviled? Against whom have you exalted your voice, and lifted up your hands on high? Against whom have you exercised your rage and fury? Even against the Lord's Anointed. How? The Lord's Anointed? There's thunder and lightning, storm and tempest, hailstones and coals of fire. There's the revengeful indignation of the Almighty and everlasting God, and the unsupportable horrours of death eternal. *For who can stretch forth his hand against the Lord's Anointed and be guiltless? And* 1 Sam. 26. 9.

om. 13. 2. *they that reſiſt*, but much more they that deſtroy, *ſhall receive to themſelves damnation.* Such and ſo great was their Sin, (which I beſeech God they may conſider and repent) but yet 'twas farre leſs than the glory that attended his ſufferings. 'T'has been often ſeen, and 'tis eaſie to imagine, how illuſtrious a KING is when his power and greatneſs is intire, when he flouriſhes in the height of his authority, when he is courted with pomp and honour. But 'tis much more rare and wonderful to ſee Majeſty ſhining in its full luſtre, even when 'tis overſpread with a cloud of miſery. *Ecce par Deo dignum*, ſaith *Seneca*, *vir fortis cum malâ fortunâ compoſitus.* But this is nothing to that inſtance that is now before us. Here was a great and mighty Prince, that in the loweſt ebb of his adom. 8. 37. verſity was *more than conquerour.* Here you might have ſeen the rage of men and Devils in vain aſſaulting undaunted and invincible Conſtancy. Here was one that in the midſt of his undeſerved ſufferings by an admirable temper ſo expreſt the meekneſs of a Chriſtian, that he forgot not the Majeſty of a KING.

In ſhort, he liv'd a Saint, and he dy'd a Martyr; and his death eſpecially was conformable to the Captain of our Salvation, the KING of ſufferings. And to make this evident, ſome have made an exact compariſon between them in many circumſtances. But I ſhall inſtance only in his Charity, which was in him eminent and remarkable, and whereby he moſt reſembled our Bleſſed Saviour. Obſerve how devoutly, how fervently he prays for his bloudy perſecu-

12. Bar. 28. tours. *Thou, O Lord, mad'ſt thy Son a Saviour to many that crucifi'd him, while at once he ſuffer'd violently*

lently by them, and yet willingly for them. O let the voice of his bloud be heard for my murderers, louder than the cry of mine againſt them. O deal not with them as bloud-thirſty men, but overcome their cruelty with thy compaſſion and my charity. Though they think my Kingdoms on earth too little to entertain at once both them and me; yet let the capacious Kingdome of thy infinite mercy at laſt receive both me and my enemies.

This is truly a Divine perfection, and a God-like excellency; 'Tis a near approach to the King of Kings and Lord of Lords, who took upon him the form of a ſervant; who hath ſanctifi'd all afflictions and calamities by his bleſſed example, and his glorious victory; *Who was led as a Lamb to the ſlaughter, and as a Sheep before her ſhearers is dumb, ſo he open'd not his mouth; Who endur'd the croſs, deſpiſing the ſhame, and is now ſate down at the right hand of God.* He that well conſiders this example, may eaſily reſolve which is the more happy condition; a perſecuted innocence, or an inſulting cruelty. But now Divine providence hath made it manifeſt, that no true and durable greatneſs can ever lay its foundation in ſin: And we can now certainly and experimentally conclude, *That there is a reward for the righteous,* and a puniſhment for the wicked; *doubtleſs there is a God that judgeth the earth.* And ſo we leave our Royal Martyr, whoſe Name ſhall ever live and flouriſh on earth, while his peaceful Soul, long ſince deliver'd from a troubleſome world, reſts in the bleſſed manſions of everlaſting peace. Let this be ſufficient to ſhew that our King is the ſon of Nobles; ſince from that great & glorious Monarch he immedi-

Iſa. 53. 7.

Heb. 12. 2.

Pſal. 58. 11.

ately deſcends, who is our Joy and our Crown, our Happineſs and our Glory: For whatſoever we lov'd, reverenc'd or admir'd in his moſt ROYAL FATHER, doth not only remain, as he ſays, *In æternitate temporum, famâ rerum*, but alſo in the reall poſſeſſion of our preſent SOVERAIGN. This is he into whoſe Princely and Heroick Soul all thoſe excellent graces are transfus'd, which no doubt but we ſhall ſee hereafter improv'd into more noble accompliſhments.

O what a pitiful dull thing is this rebellious malice? how baſe and weak is it in its attempts? how happily is it defeated and diſappointed? what have they done, but to raiſe us higher by our fall? and to lift themſelves up on high, that they might fall with a greater & more dreadful ruine? What do you think now, you that us'd to talk ſo much of Providence? where was your conſideration of God's eternity? I ſpeak this not to reproach you, but to undeceive you. Did you think that God would never come and appear again, becauſe he hid his face from us for a time? *The Lord is not ſlack, as ſome men count ſlackneſs; for a thouſand years in his ſight are but as one day.* He hath now appeared again ſooner than we could expect, and much ſooner than we deſerv'd. *The ſtone which the builders*, not of *Jeruſalem*, but of *Babel, refuſed, is now become the head of the corner. This is the Lord's doing, and it is marvellous in our eyes.* The other was the Lord's doing too, in exerciſing his juſt judgment upon a ſinful Nation: But this is his work of mercy, the benefit whereof we hope will endure to all ſucceeding ages. 'Tis our comfort that we have remaining an illuſtrious branch of that ROYAL

2 Pet. 3. 9.

Pſal. 118. 22, 23.

STEMME,

Stemme, from which we hope to enjoy the fruits of Juſtice, Goodneſs and Clemency.

——Uno avulſo non deficit alter
Aureus, & ſimili frondeſcit virga metallo.

God and Nature, his undoubted right, and his Princely vertues, have made him our King long ſince, though we have wanted the comfort of his preſence. If any of his enemies ſhould impertinently ask where his Kingdom hath been all this time; 'Tis eaſily anſwer'd, where theirs never was. He hath reign'd in the hearts and affections of his loving and faithful ſubjects; which is a Kingdom farre more great and glorious than the proudeſt and moſt inſolent Uſurpers can ever hope to obtain. Our Bodies only, the worſer part of us, were under their power; but our Minds, which are moſt truly and properly our ſelves, were at his diſpoſe. They bound our Hands, but our Hearts were knit and oblig'd to him. They poſſeſs'd the Cabinet, but they could never come at the Jewel. In the worſt of times duty and allegiance were farre from ſuffering a totall defection; and I dare confidently affirm, that there are more than ſeven times ſeven thouſand in *England* that never bow'd their knees to *Baal*. If you could have then diſcover'd the hearts of many that were faithful in the Land, there might you have diſcern'd a conſtant and immoveable Allegiance; there might you have beheld the brighteſt flames of unextinguiſh'd love and Loyalty. And now ſince the danger of owning him is taken away, and the obſtruction is removed, behold how thoſe hidden flames break out, and make a glorious appearance! Your eyes have ſeen, and your ears have

have heard, with how great a chearfulneſs, with what expreſſions of unexpreſſible joy, he is every where acknowledged. I know no rejoycing that can ſo well be compared with ours, as that of the *Iſraelites* at the proclaiming and crowning of *Solomon*, 1 *Kings* 1. 39,40. *They blew the trumpet, and all the people ſaid, God ſave King* Solomon. *And all the people came up after him, and the people piped with pipes, and rejoyced with great joy, ſo that the earth rent with the ſound of them.* And yet they had not ſo great reaſon to rejoyce as we. Their change was but from a *David* to a *Solomon* immediately, from a righteous KING and a great warriour, to a wiſe and peaceful Prince. But we——I need not tell you the difference.

What ſhall we ſay now to thoſe impoſtours that endeavour'd to put out our eyes by their frequent boaſting of the conſent of the people, by pretending that their advancement was the Nation's intereſt? 'Tis a ſign they were farre from true Nobility, that could ſo impudently practiſe that baſe and ſlaviſh vice of lying, to maintain their ill-gotten authority. I confeſs the late Tyrant in one or two inſtances ſeem'd to be ſomewhat modeſt; but I attribute that rather to the over-ruling hand of Providence than to any goodneſs of his. He ſtyled himſelf Protector of *England*, *Scotland* and *Ireland*. This was a notorious untruth, for he was the ruiner and deſtroyer of theſe flouriſhing Kingdoms. But here his impudence fail'd him, that he durſt not adventure to write himſelf *By the Grace of God*. Again, you know time was, when he would and would not be King, when he refus'd, and yet hop'd that his refuſal would have gain'd him that honour.

honour. But in concluſion, he miſs'd of that which he had ſought with ſo much ambition. This again I aſcribe to Divine Providence; whoſe admirable contrivance it was that the Crown, the ſacred Embleme of Divine Power and Majeſty, ſhould never touch that villanous and polluted head. I need not tell you, your own experience may abundantly inform you, how dangerous it is to be under the dominion of ignoble and unworthy perſons. Whereas he that is of Royal birth, and is a King by the appointment of God and Nature, can maintain his dignity without thoſe baſe and ignoble arts, without thoſe ambitious ſhifts and contrivances, which are the only ſupport of thoſe that have no right, and as little merit. Again, he that is a King by birth muſt needs look upon his people as his own natural poſſeſſion; and is thereby engag'd to provide more affectionately for their good and welfare, and to regard them with a more tender and paternal care. Laſtly, He that is ſuch will be more ſenſible of honour, and is likely to propound more noble ends in all his deſigns and counſels. Therefore, whether we look back upon what we have ſuffer'd, or forward upon what we hope to enjoy; in both reſpects we have reaſon to acknowledge this bleſſing of the Text, *Bleſſed art thou, O Land, when thy King is the ſon of Nobles.* And we may well take up thoſe words of the Queen of *Sheba*, *Bleſſed be the Lord our God, which delighted in him to ſet him on the throne of this our* Iſrael: *Becauſe the Lord our God loved* Iſrael *for ever, therefore he hath made him King to doe juſtice and judgement.* 1 Kings 10. 9.

'Tis been our very great unhappineſs to know

him yet but little by experience: But all the fame and the report of thoſe that know him, ſpeaks him to be a rare and moſt accompliſh'd Prince. And yet I hope that his wiſdome and goodneſs will hereafter ſo much exceed our preſent expectations, that we ſhall ſay, as the fore-mentioned Queen did to *Solomon*,

1 King. 10. 6, 7. *It was a true report which we heard, but the half was not told us.* In the mean time I ſhall give you two ample and honourable teſtimonies of him (when he was nine or ten years younger than now he is) from two dying Lords; who being perſons of honour, and at the point of death, are two great arguments that they ſpake the truth according to the beſt of their knowledge.

L. Capel. The one thus expreſſeth it; *Truly I never ſaw greater hopes of vertue in any young perſon than in him; great judgement, great underſtanding, ſtrong apprehenſion, much of honour in his nature, and a very perfect Engliſh-man in his inclinations.* The other gives him a

E. of Derby. more ample teſtimony in theſe words: *Certainly*, ſaith he, *as I believe this Nation will never be well contented without a King; ſo I believe alſo that* K. CHARLES THE SECOND, *our now lawful* KING, *were he a ſtranger to this Crown, were the moſt fit and moſt accompliſh'd Prince that this day lives to take the Government of this people. His admirable piety, vertue, juſtice, great valour, and diſcretion, farre above ſo few years, doth now make him in all places he comes highly belov'd, and will hereafter make him honourable in all Nations. And I wiſh the people of this Nation ſo much happineſs (when my eyes are clos'd) that he may peaceably be receiv'd to the enjoyment of his juſt right;*

and

and then they ſhall never want their juſt rights, which till then they will always want.

We may very well ſuppoſe, that ſince the time that theſe excellent things were ſpoken of him, he hath gain'd much in the improvement of his Princely Vertues. At preſent (as farre as we can know him at ſuch a diſtance) we may all judge of him by his gracious Offers and Propoſals to his great Council, and his general Declaration, wherein he promiſeth to embrace all his Subjects equally within the arms of his comprehenſive Goodneſs and Clemency. Which without doubt, with many other Divine inſtructions, he hath received from his moſt ROYAL FATHER; beſide what his own Princely diſpoſition, variety of obſervation, the trial of Affliction, frequent diſcourſe and meditation, and above all the extraordinary bleſſing of God, have added to him. Now therefore let us not adde to all thoſe unworthy reproaches and contumelies that have been thrown upon him by his and our enemies, this of ſuſpicion and miſtruſt that he will not make good his gracious promiſes. We muſt not look on him as on thoſe whoſe intereſt it hath been to deceive and abuſe us. Moſt certainly ſuch unworthy arts are infinitely below his Noble and Heroick mind. He knows very well whoſe Vicegerent he is; that he repreſents the God of Peace and Truth, whoſe two grand properties are according to the doctrine of an ancient Philoſopher Ἀληθεύειν καὶ εὐεργετεῖν, to doe good and to ſpeak truth. There is no fear that he ſhould fail in the truth of his word, who comes to imitate God in doing good. For he hath no other deſign upon us, but to

doe that for us which we have found by experience that none elſe can doe; to cure our wounds, to heal our diſtempers, and to repair our ruines. The hope of the *Syrians* when they were vanquiſh'd, was, That the Kings of *Iſrael* were merciful Kings. The ſame may as truly be ſaid of the Kings of *England*: and to be ſure the laſt we had was ſuch; for had he not been a merciful King, he had never felt the fury of unmerciful Subjects. Although his Mercy would never have brought any affliction on him, but that it met with ſome ill humours in a diſtemper'd State. But however things have been, let our reflexions on times paſt excite our moſt zealous care to repair that Duty and Allegiance that hath been ſo many years deny'd to his Sacred Majeſty and his Bleſſed Father. And as he is willing to remit what is paſt, ſo let us meet his Goodneſs in endeavouring to make him ſome recompence for the time to come. Which if we doe, we ſhall both more facilitate his power of doing us good, and we ſhall put our ſelves into a better capacity of being happy under his Government. I hope that now we ſhall underſtand one another better, ſince we are deliver'd from thoſe whoſe concernment it was to nouriſh factions and diviſions among us, that their dominion over us might be more entire and abſolute. I hope our cordial union & conſent in obedience to our Soveraign will bring us nearer to one another. And to this end, I heartily deſire that they who always loved and honoured him, may ſhew in themſelves the firſt and greateſt examples of Moderation. As for my own part, ſince I have this occaſion given me, I muſt freely

profeſt and declare my ſelf to be one of thoſe, whoſe Loyalty is the reſult of a natural and conſtant principle, and not of the event of things or neceſſity of times; who always abhorred to flatter proſperous wickedneſs, and would never ſtoop to adore uſurping tyranny. And yet all the advantage I wiſh for thoſe of the ſame perſwaſion and inclination is onely this, that they goe beyond others in humane civility, in brotherly love, and in Chriſtian charity; That they lay aſide all animoſities, all uncharitable oppoſition againſt thoſe that have formerly differed from them, as alway remembring that they ſerve a merciful GOD and a gracious KING. For otherwiſe let them not pretend to be his obedient Subjects, to whoſe goodneſs they will not conform. For, as *Tertullian* well expreſſes it, *Obſequii ratio in animorum ſimilitudine conſtituta eſt.* As for thoſe that run into exceſs and debauchery, I think I may truly ſay ſuch practiſes flow not from their principles, but from their temper and diſpoſition; and that they would act the ſame things under any judgment. To ſuch I ſhal only ſay at preſent, that I deſire them to conſider what a Philoſopher once ſaid to a vicious perſon in the ſame ſhip with him, who when in a ſtorm he began to pray, *Hold your peace*, ſaid he, *for fear leſt the Gods take notice you are here, and caſt us all away for your ſake.*

As for others, I ſhall hope that a little time may wear away thoſe prejudices, and the ill conſequences of thoſe erroneous opinions, into which ſome may poſſibly have fallen, eſpecially ſuch as give a check to Obedience, and ſet Liberty at too high a pitch. I wiſh that none may ever hereafter miſtake Fancy for

Religion, and call Obſtinacy by the ſpecious name of Conſcience. I heartily deſire that all men would ſeriouſly underſtand and conſider, what a neceſſary connexion there is between keeping the Laws of God and thoſe of our lawful Superiours; between the firſt and ſecond Table; between *Fear God*, and *Honour the King*. I would adviſe men not to be fond either of their ſins or errours; but to be content to ſacrifice both to the publick good, and to the laſting tranquillity and welfare of Church and State. And I beſeech God to remove all obſtructions that may diſturb or hinder our peace and happineſs; to reduce the whole Kingdome to ſuch a perfect unity, to ſuch an happy compoſure, to ſuch a bleſſed harmony, that it may be ſaid of *England* as it was of *Portugal* at the late reſtitution, *That as never Subjects had a more Gracious King, ſo never King had more Loyal Subjects.*

To this end, the Lord give to our Soveraign a wiſe and underſtanding heart. The Lord make him as an Angel of God to diſcern good and evil. God bleſs him with Wiſdome in his Counſels, Juſtice in his Deſigns, and Succeſs in his Undertakings. God grant him the victorious Fortitude of *Henry* the 5th, the Piety and innocence of *Henry* the 6th, the Prudence of *Henry* the 7th, the Magnanimity of *Henry* the 8th, the Felicity of Qu. *Elizabeth*, and whatever was eminent and illuſtrious in K. *Charls the Firſt*. Let him be like him in his Vertues, but moſt unlike him in his Fortunes. Let ſhame and confuſion cover the faces of thoſe who ſhall hereafter maliciouſly perſiſt to blaſpheme thee, O Lord, and to ſlander the footſteps of thine Anointed: But upon the ſacred head of thine Anointed,

Anointed, and upon his Seed, and upon his Throne, and upon all his Kingdomes, and upon all his loyal and faithful people, *let there be peace for ever from the Lord.* Which he grant through the tender mercies of the most holy and eternal Jesus, to whom with the Father and the Holy Ghost, in the unity of one infinite Majesty, be praise, and honour, and glory everlasting. Amen. 1 Kin. 2. 33.

We praise thee, O God, &c.

Books printed for, and sold by, *W. Morden* Bookseller in *Cambridge.*

ORigenes contra Celsum; Ejusdem Philocalia, cum Annotat. Gulielmi Spenceri, 4°.

Scheyneri Fundamenta Optic. 4°.

Officium Concionatorium, 4°.

Medi opuscula.

Epicteti Enchiridion, cum Cebetis Tabula. Accesserunt Arriani Comment. item Porphyrius de Abstinentia, & de Vita Pythagoræ, Ejusdem item Sententi. & de Antro Nympharum, Vita deinde & Scripta Porphyrii à L. Holstenio, 8°.

Gassendi Astronomia; Cui accessere Galilæi Galilæi Nuncius Sidereus & Johannis Kepleri Dioptrice, 8°.

Sebast. Castellio. Dialogi 4 de { Prædestinatione. Electione. Libero Arbitrio. Fide & Justificatione.

Angelini Gazæi Pia Hilaria. Accessit Tomus alter cum Indice Philologico, 12°.

Mores Antidote against Atheism.

Enthusiasmus Triumphatus, or a Discourse of the Nature, Causes, Kinds and Cures of Enthusiasm.

His threefold Cabbal, Literal, Philosophical, Mystical or Divinely Moral.

Immortality of the Soul, 8°.

Billingsly's Idea of Arithmetick, 8°.

2 Sermons of Mr. Clerk, Fellow of Peter-house.

Select Discourses, by John Smith, late Fellow of Queen's College in Cambridge. As also a Sermon preached by Simon Patrick at the Authors Funeral; with a brief account of his Life and Death.

FINIS.